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CRESCENT INTERNATIONAL BI-WEEKLY

338 Hollyberry Trail,
Willowdale, Ontario,
Canada M2H 2P6
25 ¢
ISSN 0705-3754 LCN 77031986

NEWSMAGAZINE SERVING THE MUSLIM COMMUNITY SINCE 1971 ■ 17 RAJAB 1400

June 1, 80 ■ Vol.9, No.6

ISLAMIC FOREIGN MINISTERS SET UP COMMITTEE ON AFGHANISTAN

Strong Stand on Jerusalem

Islamabad: The five-day Islamic foreign ministers Conference set up a three member Commission to negotiate the withdrawal of Soviet forces from Afghanistan. Foreign Ministers of Iran, Pakistan and the Chairman of the Islamic Foreign ministers Conference, Habib Chatti are charged with the task of exploring ways to seek a comprehensive political solution to the Soviet occupation of Afghanistan.

Addressing a press conference, Sadeq Qotbzadeh, Iran's foreign minister said that "we will even talk to Karmal but that does not mean we recognise the Afghan regime." He went on to explain that "by considering Karmal an equal partner in the Afghan crisis, we are already giving him more credit than is due."

The Iranian delegation to the conference included members of the Afghan Freedom Movement and Dr. Qotbzadeh stressed that if the Soviets did not withdraw their forces completely from Afghanistan, Iran would extend all aid, including military aid to the Mujahedeen.

Pakistan's President Zia urged a united Muslim Front to combat imperialism and oppose Israeli occupation of Jerusalem and other occupied Arab lands. There was unanimous agreement on standing firm on the Jerusalem issue and stressed that any country that moved its embassy to Jerusalem will face the combined economic and political opposition of the Muslim countries.

The PLO delegation sought the conference's support to bring the issue of Jerusalem at the United Nations. Three weeks ago, the Israeli government presented a bill to the Knesset making occupied Jerusalem its capital, that this is against International Law and the UN Charter and all civilized behaviour is of no concern to Israel or its US backers.

The Islamic Foreign Ministers' Conference also condemned US aggression and intrigue against Iran. Members were urged to support Iran's just Islamic struggle in its march towards establishing an Islamic order.

The Conference was convened in Islamabad from May 17 - May 22, 1980, almost a month later than planned earlier due to Zimbabwe independence celebrations on April 18, 80. Afghanistan and Egypt have been barred from the conference.

The Camp David accord was also condemned because it failed to provide either a comprehensive solution or a homeland for the Palestinian people. □

US IS LACKING IN LEADERSHIP

MacGuigan attacks US foreign policy



Mark MacGuigan, minister for External Affairs

Ottawa: External Affairs Minister Mark MacGuigan has sharply criticized the foreign policy of Canada's closest ally, saying the United States is lacking in leadership and should have drawn the line on Afghanistan two years ago.

"I have had a lot of reservations about American foreign policy, about their lack of consultation, about their lack of adequate leadership," he said in an unusually blunt interview on the CTV network.

"The Americans didn't draw the line when perhaps it might have mattered," he said in reference to Afghanistan. "When the satellite government was first set up ... about two years ago, this was accepted - perhaps far too easily - by all the western powers, and especially the united States."

This may have led the Soviet Union to believe the West accepted Soviet involvement and led to the Soviet invasion of the country late last year, he said.

While MacGuigan was critical of President Jimmy Carter's foreign policy, he said he was concerned too that Ronald Reagan, almost certainly the Republican candidate for U.S. president, cannot distinguish between situations where he must be forceful and those where he should show patience.

Firmness "is called for, I think, with respect to the Soviet Union," he said. "I don't think the same kind of firmness is called for with respect to Iran.

MacGuigan said the Canadian government opposes the use of force in attempts to free the 50 American hostages who have been held hostage by Islamic militants in Iran since last Nov.4. □

CONTINUED PLOTS AGAINST IRAN

'Butcher of Tehran' among conspirators

London: A massive, international plot to overthrow the Iranian revolution has now been uncovered by the London Sunday Times. The 'Butcher of Tehran' Gen. Gholam Ali Oveisi, the last commander of the Iranian army before his flight in January 1979 and several members of the criminal Shah's family as well as leading US politicians are reported to be involved.

The centre of activity of the conspirators is Paris who are reportted to be heavily financed by Iranian businessmen with wealth plundered from Iran. The criminal Shah's sister, Ashraf and wife Farah Deeba have also contributed millions of dollars for publicity and organisation.

Recent reports from Washington have narrated Princess Ashraf's sexual affairs with US congressmen and influential figures to enlist their support for her brother's return to the throne.



Abolhassan Bani-Sadr.

Earlier in the year, Ashraf revealed that US was holding back their activities to overthrow the Islamic regime in Iran.

FAILED RAID

Following the disastrous US raid into Iran on April 25, 80, Iran's President Abul Hasan Bani-Sadr revealed that at least 96 US agents had been infiltrated into Iran to undermine the revolution. Hundreds of SAVAK agents, still at large and under CIA directions are creating disturbances in Iran. The Kurdish movement is being heavily financed by the US through Iraq and the criminal Shah. Infact five weeks prior to his arrival in the US on October 22, 79 for alleged cancer treatment, the criminal Shah had distributed $200 million among the Kurds in Iran. The Chase Manhattan Bank, the arch-zionist Kissinger and the Republican Party bringing the Shah back to power.

The recently exposed affair of run-away Iranian generals is designed to rally support, inside and outside, and to prepare the ground for a possible military take-over of the government in Iran. The plot envisages a military Junta of seven to run the country with the criminal Shah and his son as monarchs. Shahpour Bakhtiar, the last run-away prime minister of Iran is also reported to be in touch with the conspirators. □

Iran's Parliament Convenes

Tehran: Iran's first-ever Islamic parliament convened early last week with a speech by Imam Khomeini, read by his son Ahmed. The Imam called upon members of the majlis to forget personalities and to work towards improving the lot of the comon man. The Imam also stressed that if "the Majlis tries to undermine the authority of the President, they will be the first to go and if the President tries to limit the Majlis' authority, he will go." The Imam reminded members of the responsibility they were charged with and advised them to concentrate on discharging this obligation.

One of the first acts of the Majlis was to appoint Dr. Mahdi Bazargan as chairman. The Majlis is to agree upon a prime minister and start to put the Iranian economy in order. □

Muslim World

Iraq on simmer

Mystery still surrounds the fate of Ayatullah Muhammad Baqar as-Sadr, one of the leading most scholars of Iraq and very well known and respected figure throughout the Muslim world. He was also one of the two **Marja's** in the country - **Marja**, being the supreme referral authority in Shia religious affairs.

Baqar as-Sadr was put under closely guarded house arrest in Najaf in June last year apparently with a view to prevent the emergence of any Iranian type of agitation in Iraq. He is said to have been taken to Baghdad on 4 April and 'executed', along with his sister Bint al-Huda, three days later.

However, the Iraqi government has neither announced the 'execution' nor denied such reports which has given rise to some uncertainty about the truth of the matter. Iraqi opposition sources, nevertheless, remain confirmed in their view that the Baghdad government has eliminated Baqar as-Sadr. If that is so, then the event may have delayed but far-reaching consequences.

There is little doubt that the Ba'thist government has been showing an increasing sensitivity about any challenge or even demurring about its secular rule although the country's constitution says that the religion of the state is Islam.

Much overshadowed by other events in the region, the Iraqi situation appears clearly to be on simmer. Opposition to Ba'ath rule seems to have taken a violent turn unleashing a cycle of brutal repression and retaliation.

97 EXECUTED

The Ba'thist regime of Iraq recently executed 97 Muslims of Iraq. They brazenly handed over the victims' corpses on Thursday 20th March 1980. In June 1979, the Ba'thist regim committed similar crimes when they executed 86 religious leaders following the historic uprising of masses in protest against the arrest of Ayatollah Mohammed Baqir Al-Sadr on June 12th.

The criminal Ba'thist regime is blundering in vain to calm the growing Islamic revolution at a time when the heroic Islamic Commandos are conducting armed operations against Ba'thist criminals.

This campaign of bloody mass liquidations and executions can only be interpreted at this time as a sign of political bankrupcy of the regime. Our noble masses shall not be hindered by this Ba'thist campaign.

We appeal to all Muslims to support the struggle of our people who are suffering daily from the horrific crimes of the Iraqi gangsters. Children are orphaned, women are widowed, people are horribly tortured, mass killings are carried out daily and random arrests made in every Iraqi city. It is time now to raise all voices against such a barbaric regime.

At a time when we appeal to Muslims for the Islamic plight in Iraq, we voice our optimisim and hope that the Ba'thist regime in Iraq is coming to an end, due to the growing anger and discontent of the Iraqi masses at large against the regime.

Long Live Islamic Revolution in Iraq
Down with Saddam Al-Tikriti
Down with the Traitors of the Islamic Revolution

[Islamic Liberation Movement of Iraq]

WEST BANK:

From Occupation to Collective Terrorism

As zionist fanatics continue to expand their settlements on occupied Arab lands, resentment among the Palestinian population has increased. Three weeks ago, riots broke out in the West Bank against Israeli occupiers as they pushed further forcibly throwing out Palestinian residents.

Palestinian school children who were active in demonstrating against the occupation forces, have had their houses blown up. In one case two families were driven out miles away from their homes and houses dynamited.

Three Arab mayors on the west Bank were eported for sympathising with the protesters.

Not only is the occupation of Arab lands an illegal act, collective punishment, barbaric raids into Lebanon bombing Palestinian refugee Camps and continuing to insist that Israel has the right to expand settlements for its "security" are totally countrary to all norms of civilized behaviour. □

The 'American Islam' of the Saudi Regime

'Of the people there are some who say, 'we believe in Allah and the last day'. But they do not [really] believe. Fain, would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!' Qur'an

At this time when the Muslim Ummah is turning to Islam, as the only hope for progress, freedom and complete independence, the Ummah faces a dangerous enemy, represented by the ruling regimes in the so-called Islamic states. The Saudi family is one such regime which rules over the most holy and the most strategic area of Islam.

This regime is the most dangerous enemy of Islam and the Muslim ummah, because they use the cover of Islam and the mask of Deen to legitimise their otherwise anti-islamic existance. This is obvious in the flag of the country which caries **'La-Elaha-Ilallah, Muhammad-Rasool-Allah'**, in the slogans used by the media, and finally, the regime's claim as the protector of the haramain, the leader of the Islamic unity and the leader of the pilgrims. They also pretend to be the guardians of Islam. This they have managed, by buying out, through front organisations like **Rabita**, a large number of religious groups and Islamic centres around the world.

As we have realised the devilish aims of this regime, we wish to point out to all Muslims its true nature. The Saudi regime was brought to power by the British and is now maintained by American imperialism. The artificial mask of Deen is part of this plot to control the Islamic world. The tide of Islam frightens the enemies. They realised long ago that direct control over Muslim masses is impossible to maintain for long, so they placed puppets over the heads of the Muslim masses to protect their interests and to serve them. There is no better and more strategic site than the Arabian peninsula, where the message of Allah was revealed to mankind. So the Americans, and the British before them, have concentrated their efforts to establish and maintain the Saudi regime against the will of the **Ummah** in order to control the Islamic world.

Let us examine the extent to which the Saudi regime adheres to Islam. Take a look at the regular visitors of gambling clubs in London, the pubs in Switzerland and follow private affairs of the Saudi family, the leaked news from the palaces in Riyadh, to discover what kind of Islam al-Saud, the protectors of the **Haramain**, practise!

• Do you know that boxes of alcohol enter Riyadh Airport with 'Holy Quran - Nobody to touch except the pure' written on them?

• Do you know that handsome boys are kidnapped from the streets of Riyadh to the palaces of the royal princes for sexual assault? This has led many boys to flee Riyadh to escape the pestering of the princes of al-Saud!

Ask yourselves: Does Islam allow successive kingship?!! The transfer of power from father to son and brother after brother ... Is this Islamic? If Islam rejects the legality and authority of kingship How do we the Muslims accept this regime as guardians of Islam?



King Khalid [left] & Crown Prince Fahd.

Does Islam allow dictatorship and oppression?

Large amounts of oil reserves are wasted. The actual oil production stands at 14 M barrels per day, but the regime accepts only 9.5 million bpd whereas the country's needs could be met by 2 M bpd. But the people are still living in the middle ages: no health services are available, no schools, and thousands of villages are still without electricity, water or means of transportation; while the royal family of al-Saud has luxurious palaces, shares in most commercial firms, hold largest deposits in the world's banks. Is this the right application of Islamic economic system and Islamic justice?!!

And finally: what about the close brotherhood relations with American imperialism?! We realise who the U.S. is, and what it means for Islam and Muslims. America founded the cancer of Israel in the sacred land of Palestine and maintains it to reinforce American imperialism in the area. The U.S. is the most dangerous enemy of Islam and today threatens the victorious Islamic Revolution in Iran. The U.S. is the main ally and supporter of the Saudi regime. It maintains this regime's existance to protect American imperialism!

So all Muslims beware of this dangerous regime of al-Saud and of its devilish policies and do not be cheated with their artificial 'Islamic' make-up! The 'Saudi' Islam is a flasehood designed to protect American imperialism! Their's is the Islam approved by America!

-- Down with American style 'Islam' of the Saudi regime!

-- Long live the Revolutionary Islam represented by Al-Tala'a Al-Risalish - our struggling leadership - and by our beleiving masses!

Allah will certainly aid those who aid His CAUSE for verily Allah is full of strength, exacted in might, able to enforce His will.

[Organisation of Islamic Revolution - Saudia]

Fahd invited to Israel

Crown Prince Fahd of Saudi Arabia has been invited by the Israeli premier, Begin to visit Jerusalem and address the Knesset. The invitation came following Fahd's interview to the Washington Post that Saudi Arabia would be prepared to enter into serious negotiations with Israel if the latter agreed to withdrawal from all occupied Arab territories since 1967. □

ERUPTIONS OF A DIFFERENT KIND

While Mount St. Helens erupted at 8.31 a.m. on Sunday May 18, 80, eruption of a different kind, thousands of miles South-East, in Miami was taking also taking place.

Mount St. Helens belched Lava & hot ash into the atmosphere 12 miles high and 100 miles across. At least 100 people are reported dead and an estimated $4 Billion damage to property, roads, bridges and timber forests. In neighbouring California, several localities have also been rocked though these are reported unconnected with St. Helens eruption which is still spewing steam.

The Miami Eruption may have deeper significance because it reflects the mood of black America. The years of repression, injustice and inequality in the "leader of the free world" and a frightening continuation of this inhuman policy is beginning to take its toll. Miami erupted because the blacks couldn't take it anymore.

Over the last year several police brutality cases against blacks were dismissed. On Jan. 9, 1979 a 37 year old white policeman, accused of molesting an 11 year old black girl was set free without contest. On Feb. 12, 79 a black school teacher, highly respected and widely known was beaten by the police in his home alongwith his son. The Dade County State Attorney failed to seek a conviction.

On Sept. 2, a 22 year old black, Randy Heath was fatally shot by the police outside a warehouse, while urinating. The County Attorney failed to get an



Shot by police a black man lies dead within the riot area.

indictment.

However, a black school superintendent was quickly convicted and dismissed when he was accused of attempting to use $9000 from school funds.



Blacks warily watch Florida National Guardsman at street corner

THE SPARK

But the spark was provided by the fatal shooting of Lee McDuffie, 33, a black insurance company official by the police. On Dec. 17, 79, McDuffie was shot several times and beaten up by the police while trying to speed away on his motorcycle. A six-man all white jury found the officers innocent of all charges.

Blacks and whites alike were disgusted with the verdict, particularly when eye-witnesses gave detailed accounts of the way the police beat up and broke McDuffie's face with sticks and flashlights. He was also shot several times in the back.

Miami erupted. For over a week Liberty City a black area of Miami burnt, shots rang out and stores were looted. At the end of it all, mostly blacks were killed by National Guardsman. Damage was estimated at $200 million and 1267 rioters were jailed, of course all black. White policemen also went on a rampage, killing 88 blacks and smashing cars in a parking lot.

Miami is only the latest in a series of American Cities on the brink of eruption. Despite talk about democracy, freedom and justice, America practises some of the worst kind of discrimination against its 20 million black citizens. Unemployment, imprisonment and incidents of police brutality are highest among the blacks.

Scores of American cities are on the verge of an explosion. ☐

O TEMPORA! O MORES!

MSA --- Women as equal partners?

Baber Changezi

After travelling all night, and following a refreshing shower, here I am pounding on my typewriter. Have just returned from attending the 18th Annual Convention of the Muslim Students Association of America & Canada at Oxford, Ohio, from May 23-26, 1980.

A quick glance at some of the participant's license plates was quite heart warming. Muslims who care, had driven from as far away as Florida, Texas, Georgia, California, Idaho, Quebec and from nearby Ohio, Indiana, and Michigan.

I was there to rekindle the light of identity with the Muslim Ummah; to talk, listen, differ and exchange views; to pray for the solidarity; to quench a certain thirst for roots; to renew friendships and to make some new acquaintances. To a degree I achieved it all.

Like previous occassions, this time too some members of the various MSA Committees came through rather shallow and yet others were outstanding with their sense of purpose and dedication. Oh, forget I ever said that, some of those MSA Folks are so touchy!

This year about 1,100 people pre-registered. The Convention Staff estimated another 1,100 would show up on the spot. They were caught somewhat off guard when the registration exceeded the 3,600 mark.

This rush caused some delays at the Family Registration Center. For this the Convention Director was profusely apologetic and promised improvements in this area in future.

Other than that the inconveniences were of a minor nature that can be expected at any gathering of this size. I must specifically thank the scores of tireless volunteers who manned the different areas.

Among the lectures and talks that I attended, John Sullivan's talk on **Problems and prospects of Da'wah in North America** was by far the best. He lucidly developed the distinction between **Reality** and **Social Reality**. My only regret was he could have devoted more time stressing efficient and beneficial use of mass media on behalf of the Ummah. CRESCENT will try to publish his talk in a future issue.

Out of the twelve workshops, I attended two and unfortunately both were rather poorly organised. The Resource Person and the Co-ordinator on the one hand and the participants on the other expected perhaps too much of each other.

The talk delivered by Amir, Jamaat el Islami, India on **Hijrah -- Concept and Historical Perspectives** lacked impact. Though delivered in faultless but archaic English, the talk in idiom and thought-content was not meant for the general assembly of North American Muslims. It would have been a hit with an Urdu speaking audience in a large town in Northern India. But the vibrations sent out by the esteemed Maulana were ineffective for this kind of a gathering.

My biggest disappointment concerned the women. As in the past, they were again relegated to a corner. Not one woman was considered fit enough to be a Resource person or Co-ordinator, let alone a chairwoman for the general assembly. They were confined to women's groups only. Al Islam guaranteed fundamental Human Rights to women centuries before Magna Carta ensured some rights to the nobles only. Yet we find a large number of Muslims who relegate women to a secondary role in life.

Al Islam elevated women from the lows of tribal society to a level equal to that of men. That radical process started by Prophet Muhammed, pbuh, should have seen the complete liberation of the Muslim women by now. Liberation not in any chauvinistic sense but liberation based on respect and equality.

Even if we were to start now, we face an uphill task. Through centuries of neglect and abuse, the women in Muslim society, as indeed everywhere else, are considered to be inferior in intellect & strength. In a distorted fashion this theory is also applied to the American blacks and other oppressed people in this world. And applied more vigorously by those who supposedly carry White Man's Burden to distant shores.

Ironically, a number of these Muslimahs work in this (North American) society alongwith men as doctors, scientists, sociologists, technicians and office workers. Yet, their very husbands or guardians who allow them to work alongside the men push them in a corner in any Islamic gathering. What duality of standards! What inconsistency!

I hope the MSA would do some serious rethinking between now and the next Annual Convention. After all what can be a better challenge for the Fifteenth Century Hijrah than the elevation of the oppressed Muslimah. It assumes a truly significant proportion when you consider that I am talking about half of the 800,000,000 Muslims in this world! ☐

CRESCENT
INTERNATIONAL BI-WEEKLY

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EDITORIAL

QUEBEC'S VERDICT

The people of Quebec have given their verdict. Almost 60 percent turned down Rene Levesque's proposal to give the Parti Quebecois a mandate to negotiate sovereignty association with the rest of Canada. While the terms of the propsed agreement were to be ratified through a further referendum, the majority of Quebec's 4 million eligible voters thought otherwise.

From the very beginning of the vote count, results started to go against Levesque. As Canada sat glued to the television set on May 20, 80 early returns set a trend opposing the question of Sovereignty Association. This trend lasted until the very end and Levesque was particularly distressed to admit that even the French speaking Quebeckers had not given him a majority in their ridings. In the last days of campaigning, all polls indicated that Levesque would not get the majority he had hoped for. He then turned his theme to winning a moral victory if the French-speaking Quebeckers gave him a majority in their ridings. Quebec Liberal leader, Claude Ryan strongly criticised such distinction and called it anti-democratic.

Some interesting facts emerged from the referendum: while 60 percent turned down the sovereignty-association question, over 40 percent still voted for sovereignty-association. This was just a percentage point below Levesque's victory vote in the 1976 provincial elections. Levesque therefore has managed to retain his constituency and 40 percent is a substantial number seeking change.

Among the other groups that voted in the referendum, a massive 96 percent of the third element, neither English nor French speaking, voted for a united Canada. Even across the rest of Canada, signed petitions and urged Quebeckers to stay in Canada.

The federalist forces, led by Claude Ryan and supported by prime minister Trudeau and several of his ministers pledged that if Levesque's sovereignty-association proposal was defeated, there would be quick constitutional changes. June 9, 80 has been agreed upon for a constitutional conference between the prime minister and the ten provincial premiers. Initially there was some doubt whether Levesque would attend but these have now been allayed.

Members of opposition parties in the Commons demanded that they be included in any constitutional talks. Prime minister Trudeau agreed to this in principle but this does not apply to the June 9 conference.

The provinces are demanding greater powers to run their affairs. The provinces enjoy a large measure of autonomy already. But in recent years provinces such as Alberta and Newfoundland have demanded full control over their natural resources. The federal government has resisted such demands because it would weaken the centre to the point of being ineffective.

While Levesque has lost the referendum, the onus has shifted to the federal side to make good on the promises made in the campaign. If the next few years are a repeat of the past few, the separatist cause would receive a tremendous boost and in any subsequent referenda, Quebeckers may not give the federalists another change.

Only time will tell whether politicians in Canada can rise to the occasion that the Quebec referendum has provided. □

OUR REPRESENTATIVES AROUND THE WORLD

ENGLAND—Shahida Ahmad, London, MANCHESTER [U.K.]—Yasien Agha, KUWAIT—Kafeel Owaisi, NEW YORK—Tariq Hafeez, M.A. Bhatti, MONTREAL Khawaja SOUTHERN & MID WESTERN STATES—Shaheen Mirza, CALGARY—Dalawar Hussain, VANCOUVER—Shams Iqbal, WEST INDIES—Javed Iqbal DENMARK Mir Ahmed Orakzai EDMONTON—Dr. A. Khalil

WONDERING ALOUD

"I think.....in my opinion..."

Muhammed al Sailani



Major Dandawallah, the President of Islamic Republic of Sacredland, recently imposed tougher martial law measures over his already burdened subjects. He ordered removal of a couple of honest judges, and tightened restrictions on political parties — all in the name of oppressed and exploited Sacredlanders.

In the past he has been able to get away with such measures. Some attribute it to his luck. Others to Sacredland's misfortune. However, it remains a fact that in the past external elements diverted much of the attention from his gross violation of fundamental human rights. In the last instance, the Soviet invasion of Afghanistan helped remove attention from his misdeeds.

What would save his neck now? So long, major D!

*****

This same majordomo, who could not face his nation, because of broken promises, ventured to **Face the [American] Nation** under the gentle prodding of retiring Walter Cronkite. The outstanding thing about the whole interview was the remarkable absence of any serious faux pas or blunder by the Major. That is positive thinking, is it not?

Verbal communication can be effectively used to express, elucidate, conceal or camouflage your thoughts, or to confuse the listener with rhetorical ambiguity. Our Major D, talked for over twenty minutes but he certainly cannot be accused of saying much.

The shallowness of his grey cells, and the baseness of his attitude can be easily gauged. All the more ironic, since the questions were put to him in writing prior to the interview and the good major is soldierly acquainted with English.

Some phrases that the majordomo used irked Sailani. As the transcript is not yet available, Sailani is forced to rely on his bad memory, so forgive him for a missing i or a t.

Major D was somewhat too deferential in his attitude toward Walter Cronkite. He continuously treated Cronkite as if he were his father's only surviving brother.

On a few occasions he reminded Walter Cronkite, "Don't get me wrong." Should he not decline an interview if he is incapable of putting forth any thought or idea?

Why must he begin a reply thus, "But I think in my opinion .." or "From the point of view of Pakistan..." such phrases waste many valuable seconds.

Rather infrequently the Western media extends its coverage to third world leaders. Such occassions merit special attention. By carefully being briefed, and by avoiding unnecessary phrases that waste time, he can put across his replies more candidly. Surely he knows that a minute of commercial on a nationwide network costs thousands of dollars. And most of the time a foreign government cannot even buy this time. He must do well to remember that every second counts.

Incidentally, why our all powerful President does not change the name of Rawalpindi to Islamabad by a Martial Law Regulation? It is so confusing to learn that the President does not live or work out from Islamabad. And yet that is the nation's capital.

*****

And now Sailani will attempt to pull his own leg. Take this loaded sentence from Sailani's last column (Crescent May 15, 1980).

"Prof. M. Shahrani who teaches anthropology at Nevada State U. said at a gathering at Jami Mosque, Toronto, that since the Russian Revolution only 4,000 copies of the Holy Qur'an have been printed for distribution in Central Asian Republics."

The above sentence is impregnated with too much information and in the process loses its impact. Sailani could have written it thus: "Prof. M. Shahrani teaches anthropology at Nevada State U. He was in Toronto recently to address a gathering at Jami Mosque. He said that since the Russian Revolution only 4,000 copies of the Holy Qur'an have been printed for distribution in Central Asian Republics."

You will agree that the idea and information flows more easily in the second illustration. However, Sailani can get away with such ambiguous sentences once in a while, because he is not the Head of a State being interviewed before a potential audience of millions.

*****

The spill-over effects of the Iranian Revolution causes concern in Muslim Establishment quarters all over the world. Recently Dr. Abdur Rauf of the Islamic Center of Washington D.C. faced the aroused Muslim Ummah of the area.

Dr. Abdur Rauf counselled Malcolm X, when the latter had some misgivings about Elijah Mohammad's interpretation of Islam. He re-converted Malcolm X to the proper fold of Islam. Alas! that conversion remained the high water mark of his career. Instead of attaining other heights, he chose to rest on his laurels.

Since Dr. Rauf took over Washington's Islamic Center a general feeling developed that he is unresponsive to the needs and aspirations of the Ummah. In fact, he often went out of his way to reflect the views of the parochial Establishment forces. Kaukab Siddique says, "The Muslims of this area were disgusted that at every international crisis, be it the Camp David accords or the Iran situation, Abdur Rauf and his friends sided with the enemies of Islam. By the Grace of Allah the Muslims of the D.C. area gradually realised that the situation can only be improved through united Islamic Action.

"The Muslims --- American, Arab, Iranian, Pakistani, Somali and others joined hands and took over the de facto control of the Center. In the General Assembly of Muslims after Juma prayers a temporary **Shura** and an **Imam** were elected. This elected body was vested with the authority to decide on the khateebs who gave the Juma Khutba."

Sailani believes as long as those Muslims exercise democratic controls and more importantly retain a truly Islamic outlook Allah will bless them with success. If they go astray, they can, and will be overthrown. Such are the rules of nature. □

THE AMERICANISATION OF EGYPT



Desmond Stewart

'We are the rearguard of a beaten army, where there are plenty of blows and no glory to be won. As to Cairo, what I care for most in it is gone beyond recovery. Egypt may get a certain share of financial ease but she will not get liberty, at least not in our time.' These words - applicable to an Egypt whose leadership has accepted new foreign manacles with kinky glee, not under duress - were in fact written by Wilfrid Blunt after the British occupation of 1882 was ordered by Gladstone and condoned by the Khedive, Muhammad Towfik. They have a bitter resonance for those who saw, in Nasser's intuitive move to the Left; a secular opening to social justice.

The Egyptological cliche, that the Nile fosters a society whose patterns, even of change, are as repetitive as the skyline of mosques and palms, seems confirmed. The pendulum swings from resistance to collaboration. In the decade since Nasser's death a dream of America - more of the 1950s than of today - increasingly charmed the rulers of Egypt.

Mimetic regimes are revealed as much by their celebrations as their published policies. Towfik's father Ismail *il Magnifico*, had moulded a sub-European Ruritania. His characteristic celebration in autumn 1869 marked 'the reunion of two seas' - the Red Sea and Mediterranean but, metaphorically a vulnerable Islam and an all-powerful Europe. In exposition of his slogan, **Egypt is henceforth part of Europe, not Africa!**, the fiesta began with prayers from mullahs and bishops at Port Said and culminated with performance of *Rigoletto* [*Aida* being incomplete) at a wooden Opera. It was, of course, wasted money. Potentates attended in their yachts, ate vast imported meals but were not induced to treat Egypt as an equal. Ismail had offered to send black troops to Mexico to support the French puppet emperor and had furnished a palace for the Empress Eugenie. Within a twelve month Napoleon III had lost his throne. No fool, Ismail perceived in his heart that the Canal would own Egypt, not vice versa. His granddaughter, Fowzia, was briefly married to the Shah of Iran, whose party at Perspolis with flown-in champagne and trashy guests might have warned the perceptive of coming ayatollahs.

Last September Sadat celebrated his own entry into cafe society with a party near the pyramids. **Egypt is henceforth part of the American common!** The bills were paid by Revlon Inc., the cosmetic giant till then excluded from the Egyptian market because of its Israeli connections. 'Last night a bunch of beautiful people,' wrote the **New York Times** correspondent, 'created their own island of conspicuous opulence in a sea of Egyptian poverty.' Over four hundred partygoers jetted in from the West, many from the same richraff previously photographed at Persepolis. Others had more serious intentions. The man in charge was Michel C. Bergerac, the Revlon chairman, whose publicized purpose was to raise funds for Mrs. Sadat's favourite charity. But parties charging half a million in expenses make charity ambiguous. The guest of honour, the elderly crooner Frank Sinatra, was claimed by his PR man, Lee Solters, to be paying the expenses of his six key musicians besides his own. But 'a well-placed insider' told the **New York Times** that the gala paid Mr. Sinatra's bill for a private jet to Cairo.

The standard ticket cost the equivalent of nine years' wages for an ordinary Egyptian - $2500 - and paid for the evening's fun, a hotel room with meals and visits by air-conditioned bus to the pharaonic museum and a make-up session in a beauty salon set up by Revlon.

A larger price - $30,000 - secured an Egyptian minister who could advise visitors in their assault on the local market with a table for six. These expensive tables were all taken. Their patrons included senior executives of Philip Morris, PanAm, TWA and Mobil Oil. After Sinatra had sung to the Sphinx, the action moved to the pool of Mena House Oberoi where Revlon had decreed an 'Ivoire' theme. Women were commanded to wear ivory, black or gold. Jihan Sadat, her daughter and daughter-in-law allowed themselves to be made up in the ivory look, though one intimate observer told me it made little difference to their normal appearance. Pierre Balmain, a couturier who enjoys a link with Revlon, displayed his personal collection. 'His mannequins marched round the pool in white overcoats with padded shoulders and matching jackboots, then in soft dresses and pajamas, some of which were made with Egyptian cotton, and finally in gold, figleaf bikinis.' The party culminated in a dinner for specially important guests at a cinema club in Giza: the host, Mr. Alfred Atherton, the US ambassador.

This feast of western values necessitated the President's absence for the first time from the annual commemoration of Nasser's death; only two dozen mourners gathered in his mosque-tomb.

To regard the occasion as funny in the manner of Ronald Firbank would be to miss its significance. Hassan Hanafi, professor of Islamic history at Cairo university was wearing a Palestinian flag in his lapel on the occasion, in February this year, of the normalisation of relations with Israel. 'The American occupation,' he then told me, 'is far more complete, far more all-encompassing than the British, which concerned itself with such specifics as Egypt's strategic position or the supply of raw cotton for Lancashire mills. The aim of the Americans and their Israeli agents is a total takeover of the spirit, mind and culture of this country, to weld it as an inseparable organ into the western alliance.'

Hanafi points to important social and cultural differences between the two occupations. 'The old regime, for all its faults, contained many partisans. Nationalist pashas offered on one occasion to pay Ismail's debts if he would stick to his guns. His daughter, Fatima Ismail, sold her jewels to fund the Faculty of Arts, the nucleus of the first secular university. The pashas of 1980 are selling Egypt cheaply while the new occupiers offer nothing of cultural value.'

To dismiss Sadat and his entourage as traitors to Nasser's revolution would be simplistic. There is a tragic sense in which the counter-revolution has its roots in Nasserism. Nasser, even his critic P.J. Vatikiotis admits, was dominated by the wish to creat an Egypt without foreign ocupiers. But the methods he sanctioned, in particular his reliance on secret police, alienated but did not destroy an influential minority. Nasser's dictatorial temper required a basically passive society in which 'socialist gains' were handed down as donations from above. Like other Third World leaders from Sukarno to Nkrumah he perfected a machine which could be driven as easily to the right as to the left. His inheritors were to turn the vehicle full circle. But during his rule they were as compliant as Moravia's *Conformista*. The Italian connection explains much in an Egypt where the architecture is usually a generation behind Italian models. One is surprised to learn that a building in the style of 1910 was in fact put up under Farouk. Mussolini's Italy fascinated (and, simultaneously with the British Embassy, subsidised) Ahmed Hussein, the founder of the Green Shirts and Nasser's mentor. A national solidarity transcending class conflict or individual opinions was the basis of what Roman propagandists of the 1930s called 'plebiscite democracies', and which Hussein preferred to the parliamentary model. A ruler who had somehow seized power would periodically put a question to his people in a referendum which hardly needed rigging. Since it refuses accountability and equates criticism with treason, this system produced a caste whose sense of temporary omnipotence banishes principle. Sadat manifested none of the doubts which lost Nasser his best followers; men such as Kemaleddin Hussein and Abdul Latif Boghdadi who have since proved truest to what was valid in his legacy. Sadat was a rebel in his youth, fighting, as he told a group of perhaps surprised German editors, for the Nazi cause. In the Yemeni War he acted as Nasser's plenipotentiary in Sanaa.

Nasser, thus unchallenged, created no effective institutions to criticise him in his lifetime or defend his goals after his death. America, watching his failing health, used manifold openings and skills to fuse the exhaustion of the majority and the gripes of a minority into the Egypt we see today. In the press Mohammed Haikal had built **al-Ahram** to Beaverbrookian splendour, but without enhancing the professional freedom of his overpaid hacks. The press seems one area in which financial inducements were used, persuading a group of senior editors to diffuse a carefully graded range of ideas. Starting with the justified airing of judicial abuses they finally presented America and Israel as civilised friends. The Palestinians who had lost their homes and the Russians who had trained and armed the divisions which crossed the Canal were portrayed as terrorists or godless enemies.

Quasi-charitable organisations penetrated the higher consumers. For example, Project HOPE (Health Opportunities for People Everywhere) aimed to import US doctors, nurses and know-how while snding Egyptians for further study in America. (The Egyptian Gazette estimates that 1800 post-graduates have been lost since the October War. Others put the figures much higher.) HOPE's first local boss - a former colonel, branch of service undisclosed, in Vietnam - compiled voluminous reports having no obvious connection with health. Telexes passed between the office and Kissinger. Egyptian employees were probed about the differences between Muslims and Copts while a capricious method of awarding salaries heightened unease.

The American University in Cairo, an inferior version of the American University of Beirut, attracted the children of the well-to-do. But a game among its genuine academics was to spot the CIA man. Degrees from obscure institutions in sociology or political science were favoured covers. The late Christopher Theron, AUC President from 1970 to 1974, was naively named as CIA in the university history (soon to be published by the Syracuse University Press). The relevant pages in the library's typescript copy were found to have vanished when students protested at a project to name a new library after him. Theron had initiated a policy of paying employees in dollars, not local currency; he also arranged for American employees to be replaced before they acquired too informed a sympathy for Middle Eastern causes.

Sadat, youthful admirer of Hitler and middleaged exponent of Arab nationalism, was obviously not converted by his own press, HOPE or the American University. A former foreign minister suggests: 'While the Americans, no less than the Russians, first took him as a mere stop-gap president, they proved more flexible. Besides, Sadat expected more from the Russians than they could give. Egypt has never been as close to the USSR as Israel to the US. For Russia to have given us such backing, we would have had to join the Warsaw Pact, an idea entertained by none.'

Washington gains far more from Egypt than a limited market or the temporary conquest of hearts. The alienation of the most populous Arab state splits the Middle East at a time when its unity could resist the US assumption that Arab oil is rightly hers. Egypt offers an ideally central position, as its use in the Iran raid proved, for intervention at many points of the compass. Sadat as commander-in-chief has shown himself eager to be Carter's Castro. His soldiers can serve America as the Khedive's soldiers served Britain in her reconquest of Sudan. The billions that America is spending to rearm Egypt (against mere millions for the dilapidated economy) illustrates the value she attaches to a supply of manpower that need not darken its face with make-up or learn crash-course Arabic!

But Washington's deeper commitment to Israel, her greater confidence in Israeli technology, has a schizophrenic effect on America's planning which may undermine her successes. The Egyptian army must be loyal enough to maintain Sadat and effective enough to put down rebels there, help raid here, even, perhaps, invade and occupy Libya. But it must simultaneously be too weak to take on the one neighbour which has successfully attacked it in the past and still occupies a slab of Sinai. It is not merely a question of preventing an Egyptian attack on Israel. Egypt must not be strong enough to prevent an Israeli return to the Canal, or beyond, if Sadat changes his line or is replaced.

'Our army,' I remember Nasser telling me, 'is not like your army, a basically reactionary force. Ours has always been a progressive entity, closely involved in our struggle for liberation'. It is always, Muhammad Sayid Ahmed points out, either a super-institution or a sub-institution, never a normal institution. Every positive change since Muhammad Ali destroyed the memelukes has depended on the army; every occupier has sought to reduce it. American advisers have succeeded in getting most conscripts drafted into 'central security' anti-riot squads. Yet the officers remain Arabic-speaking Muslims, not robots, who see their careers in terms of serving an interest which differs from America's obsession with oil or Begin's colonisation of what is left of Arab Palestine. Not all of them can be tranquilised with new toys, increased pay or access to lucrative out-of-hours enterprise. The fear of what such officers might plan explains the report (Herald Tribune, No. 12, 79) that 'the CIA has supplied radio and associated equipment to Egyptian President Anwar Sadat so that he could communicate with aides without being overheard by his own military officers - and to enable him to eavesdrop on his own military.'

Although foreign occupation recurs in Egypt's history, so does the tradition of a national upsurge: then a new pharoah 'who knows not Joseph' evicts the occupier of the moment. □

(New Statesman, London)

A Call from Afghanistan

In a message to the Muslims of the world, Professor Saiyaf, President of the Revolutionary Council of the Islamic Alliance for the Liberation of Afghanistan, said:

Your brothers in Afghanistan have come to the arena of Jihad for glorifying the name of Allah, for rescuing human beings from slavery, for liberating man from the domination of man, and establishing an Islamic society and an Islamic State. They are engaged in fighting in order to defend their sacred land, their beloved beliefs, and their true faith. They have risen to rescue the Muslim country of Afghanistan, to overcome imperialism and atheism, and to face the most dreadful enemy of humanity.

Afghans have not picked up arms just for their own sake or their country.-The aims and goals of their Jihad and struggle are much wider and broader -- not to be limited to one region or one nation. The struggle of your Afghan brothers is decorated by the ornaments of devotion and sincerity. They consider the liberatiin of Afghanistan as only one step on the magnificent highway of Islamic Da'wa.

You should know that Afghan Mujahideen have risen with the realization of their religious responsibility. Their sincerity of intention and purity of Jihad show that the honor of this world and of the hereafter is awaiting them.

But you brothers, you who consider yourselves muslims and followers of the great school of Islam, you who boast of your faith and belief, do you not -- in the light of the teachings of your religion -- consider the problem of Afghanistan as your own problem? Do you not consider yourselves as a party in their widespread struggle?

Are you not ready to answer the call of your religion and to join the ranks of Mujahideen? Are you not ready to put your possessions at their disposal for strengthening their Jihad?

Do not the cries of orphans, widows and other survivors of the martyrs of Allah's way pierce into the locked doors of your hearts?

Does not the blood bath of the martyrs'land find any reflection in your minds and your hearts?

Does not the celebration of Hazrat Ismail's (pbuh) memory a thousand times every day awaken in you the feelings of bravery, heroism and self-sacrifice?

Do not the spirits of thousands of martyrs who gave their lives in the way of Allah extend to you any kind of invitation?

Do you want to disappoint your brothers who are sacrificing themselves in the way of Allah?

Do you not want to rise up on the day of resurrection in front of Allah on the side of your sincere brothers with a sure heart and feelings of pride?

Do you not want Islam to be mighty and honored forever by winning a victory in this decisive and critical battle?

Do you not want communism to get a final defeat and a historical condemnation by losing this struggle between truth and falsehood?

Do you not want humanity to be rescued from the fear and threat of this dreadful and shameless red giant?

Do you not want the evil and deadly plots of red imperialism to become null, for the sake of doing a service to mankind?

And finally, do you not want to strengthen the position of truth and to obtain Allah's happiness by standing on the side of your sincere Mujahid brothers?

So, Oh you muslims, realize the critical moment, hurry up, make up your minds and join the ranks of your Mujahid brothers.

Afghan muslims can reach the high position of martyrdom or the land of victory with the power of faith and determination. But your participation and fulfilling your duty will, in the first place be a service for yourselves.

Muslims of Afghanistan are fighting on your behalf, (that is, all muslims of the world). They have fulfilled their duty, assured their hearts and made tranquil their conscience. And now it is your turn to take part in Jihad for fulfilling your Islamic duty. You must fight and remain steadfast. But if you still continue lagging behind and retreating, if you still think that your duty is fulfilled just by using big words and making a lot of noise, and if you still remain as spectators, then woe to you.

Wassalam
A. R. Saiyaf, President
Islamic Alliance for the Liberation of Afghanistan

Coherent policy for south-west Asia emerging from sino-Pakistan summit talks

Ottawa: A coherent policy for the crisis ridden region of South and West Asia may emerge from the marathon talks between President Muhammad Zia-ul-Haq and the Chinese leaders, reports A.T. Chaudhry of daily Muslim from Peking.

In the three rounds of parleys-one between President Zia-ul-Haq and Premier Hua Kuo Feng and two between Vice Premier Deng Xia Ping and Gen. Zia-ul-Haq, both sides have given their respective assessments of the regional situation. They have tried to analyse its complexities in the international politics.

The dominant theme at the talks, it is believed, was the short and long term connotation of Russia's geostrategic and geopolitical breakthrough in Afghanistan. Pakistan and China have an identical outlook on the repurcussions of the Soviet thrust.

The situation in Iran following the US misadventure to rescue hostages and the developing strategic direction of Tehran, also formed an important subject of discussion at the Sino-Pakistan summit. According to informed sources, the Pakistan side posted the Chinese leaders on the latest message of Mr. Brezhnev to President Zia and his reply to the fresh overtures made by the Kremlin bosses.

It appears Peking has shown intelligent appreciation of Islamabad's policy of keeping the options open and carrying on the dialogue with Moscow. Pakistan's stand that it is not opposed to communist Government in Kabul, friendly to Russia, but it cannot recognise Karmal's regime without violating the mandate of Islamic Foreign Ministers Conference has evoked the desired response here. This stand has been played up by the Peking media.

Yet another subject which is understood to have loomed large at the Peking talks is the process of detente in South Asia. On the question of easing tensions, the latest endeavours of Cuba and Romania, are also believed to have been critically surveyed during the Sino-Pakistan dialogue. It is too early, rather it would be premature to speculate on the final outcome of the current dialogue between Pakistan and China. At the moment what has become clear is that there is no difference in the perceptions of the two neighbours with regard to major regional and international issues.

Export Potential

Pakistan's exports have recorded more than a 100 per cent rise during the last three years. This phenomenal increase in foreign exchange earnings however has not helped much in correcting the country's foreign trade imbalance. Infact, during the last three years the trade gap has widened further despite the 100 per cent increase in exports. Pakistan's bulk of imports comprises fertilisers, edible oil and crude oil and during the last three years, the international prices of these items have sky-rocketed. Meanwhile domestic consumption of these commodities has registered a perceptible increase in view of the growth in the volume of development activities and the population explosion, adding substantially to the mounting import bill. Reliable figures are not available as to the percentage increase in the import bill during the last three years. However, since the trade gap has during this period further widened it is safe to assume that imports have gone up by more than 100 percent and offset the gains made on the export front. Another unsatisfactory aspect of the matter is that theover allincrease in exports earnings during this period was mainly due to an appreciation in the value of exports because of intenaional inflation. This would mean that the 100 per cent increase in exports was achieved more because of external factors and to lesser extent due to an increase in the volume and variety of export goods in real terms ... Also, we do not appear to be doing much on the import substitution front. Take the case of edible oil. Import of this item increased by 55 per cent between 1977-78 and 1978-79. The demand for vegatable oil, in the shape of vanaspati and oil both refined and unrefined, is projected at 700,000 tonnes. However, by 1982-83. As against this, local production is estimated at around 75,000 tonnes. However, by 1982-83 this may go up to 125,000 tonnes. This would mean that the country will have to continue to depend increasingly on imports which have already gone up to 245 million dollars. Pakistan has the potential to become self-sufficient in this commodity. Ways and means should be found to give appropriate incentives and technical know-how to the farmers or growers so that they could obtain higher yields of cotton seed. The working of the solvent extraction and oil-expeller industries also needs to be reviewed.

[The Muslim]

Introduce Crescent To a Friend

On The Death of a Princess

C. M. Naim, Chicago

In the beginning was the event: one afternoon, in a parking lot in Saudi Arabia, a woman covered in black v eil was shot and killed and a man was beheaded. They were Arab and Muslim and they were executed by the Saudi state for their alleged crime of adultery. The execution was witnessed by several hundred people, including a British citizen who managed to take some pictures.

Then came the Western press: with bold headlines (Head Chopped Off. Princess Executed For Love) they splashed those pictures across the front pages of their newspapers - - grist to the mills of our prurient appetites and romantic fantasy. The sensation did not last very long. Most people soon went on to other things, except for one person Antony Thomas, a film director.

Thomas became fascinated with one question: why did the princess die? Did she choose to die when she had ev ery opportunity to save herself? He wanted to understand the human being inside that anonymous black veil. Thomas went to the places allegedly visited by the princess and talked with anyone who claimed to have known her or her people. Soon he discovered that, as usual, Reality was an elusive thing. That there were many "realities", each valid in its own way. That witnesses tended to describe what they thought should have happened and explain what they felt should be right. At the end, Thomas knows that he knows nothing, that he still does not know what the event "means". Much to his credit, he decides to offer to us - - the peeping-toms--not his version of the event but only version of his own progress from nothing to nothing.

The analogy that immediately comes to mind is Alkutagawa's **Rashomon**. **The Death of a Princess** is in many ways like that Japanese classic, but there is also a major difference: it offers no reconstructions from the points of view of the two protagonists. Its irony is pointedly directed at the 'audience', i.e., the people who appear in the film to offer explanations of the event, and the people who are watching the film and seeing in it what they want to see.

It is sad that so much controversy developed about the film before it was even shown. **The Death of a Princess** is neither anti-Islam nor anti-Arab. On the contrary, it is on the whole quite sensitive and sympathetic. The prime ev idence of that being its depiction of diversity, its willingness to see that the Arab/Islamic world is not monolithic. It is this last which is not acceptable to most of its detractors, for they would like to think that the Islamic world is totally homogeneous in act and in belief and that they represent the true Islam. And it is this same fact which is ignored by those who see in this film a confirmation of their prejudices against the Arabs and Islam.

The detractors accuse the director of being a stooge of the Zionists, but ignore the comments of the Palestinians in the film. They charge him with being against Islam, but pay no atention to the remarks of the lady teacher in Saudi Arabia. They think that the film is against Saudi Arabia, but do not pause to make a distinction between the people and their present rulers. They overlook the fact that the film also makes some telling comments regarding the crisis of values generated by the present, unparalleled accumulation of wealth in that region. As for those in the West who see in the film a proof of the veracity of their prejudices, they conveniently disregard those many segments which refer to the role of the imperialist/capitalist powers of the West in the present existential crisis in the Arab world.



To say all this does not imply that the film does not have its faults. There are some problems inherent in the genre itself, not to say of the medium. The film calls itself a dramatizaion and distinguishes itself from a news program. But a "docu-drama" is a neat way of having your cake and eating it too. The references to actual dates, events, and persons give one's statements a gloss of veracity despite all disclaimors to the contrary, and yet, by calling them mere dramatization, one reserves for himself a nice loophole. Take, for example, the two most heat-generating issues mentioned in the film: that three hundred rebelling airmen were allegedly dropped to death from airplanes, and that the women of the royal harem allegedly go in their chauffeur-driven limousines for quick anonymous sex in the desert. No doubt these allegations were made to the director by his Arab informants but they were not matters of interpretation, and as such shoul have been dealt with more carefully. We are told that no Saudi official was willing to talk about the death of the princess, but was anyone asked about the above two allegations? I sympathize with the Arab/Islamic anger in this regard, but that anger would draw more sympathy if it had been aroused against those Arab males who go abroad to philander and whose exploits get much titilating coverage in Western media. The director also failed to include an explanation which was offerred by some Muslims in the discussions that followed the movie: that the princess may have chosen death as a way to regain her honor and salvation as a Muslim.

Be that as it may, there is a larger, extremely important issue which should not be glossed over in our engagement with this particular film. The Western media, particularly the American, must take cognizance of its failure to do even the minimum justice to the Islamic societies in general and the Arab world in particular. When did the PBS show a film from any of the Arab countries or from Iran? How many persons from that part of the world have appeared on Dick Cavett's Show? What American T.V. company has done any program on the plight ofthe Palestinians? What show sympathetic to the Arabs has ever appeared on prime-time T.V.? Those cartoonists and columnists who now depict the Arabs as money-grabbing and blood-thirsty, how did they treat them when gasoline was only 17 cents a gallon? The champions of the freedom of expression should also accept the responsibilities that go with it. I commend the PBS for showing **The Death of a Princess**, but it should now go on to show some less controversial films dealing with Islam and the Arabs. How about dramatizing some Arabic short stories? Or producing a film based on some Palestinian novel? Or a festival of films from Iran? Or showing of the films on Islam made by the World Festival of Islam some four years ago? I would also urge the self-declared defenders of Islam and the Arabs to recognise the heterogeneity within themselves, to distinguish between the normative and the actual, and to learn to tolerate as well as generate criticism. For God does not change the condition of those who do not change from within themselves. □

Sayings of Prophet Muhammed

Pbuh



LOVE FOR THE SAKE OF GOD

A good or a bad companion is like one who carries musk and one who blows the bellows. The one who carries musk may give you some, or you may buy some from him, or you may feel a fragrance from him; but the one who blows the bellows may burn your clothing, or you may feel a bad smell from him.

●

"Do you know which action is dearest to God most high?" When one man had suggested prayer and Zakat and another Jihad, the Prophet said, "The action dearest to God most high is love for God's sake and hatred for God's sake.."

●

When a Muslim visits his brother God most high says, "You are happy and your walking is happy, and you will come to an abode in paradise."

●

No man loves another for God's sake without his Lord Who is great and glorious honouring him.

MAJOR SINS AND THE SIGNS OF HYPOCRISY

The major sins are associating other objects of worship with God disobedience to parents, murder, and deliberate perjury, (and false witness).

●

When one commits fornication he is not a believer, when one steals he is not a believer, when one drinks wine his is not believer, when one takes plunder on account of which men raise their eyes at him he is not a believer, and when one of you defrauds he is not a believer: so beware, beware!

●

Avoid the seven noxious things. When his hearer asked, "What are they, Messenger of Allah?" he replied, "(1) Associating anything with God, (2) magic, (3) killing one whom God has declared inviolate without a just cause, (4) devouring usury, (5) consuming the property of an orphan, (6) running back from the battlefield, and (7) slandering chaste women who are believers but indiscreet."

Islamic heritage

I have bestowed on everyone a particular mode of worship, I have given everyone a peculiar form of expression.
The idiom of Hindustan is excellent for Hindus; the idiom of Sind is excellent for the people of Sind.
I look not at tongues and speech, I look at the spirit and the inward feeling.
I look into the heart to see whether it be lowly, though the words uttered be not lowly.
Enough of phrases and conceits and metaphors! I want burning, burning:become familiar with that burning!
Light up a fire of love in thy soul, burn all thought and expression away!
O Moses, they that know the conventions are of one sort, they whose souls burn are of another.

The religion of love is apart from all religions.
The lovers of God have no religion but God alone.

- Jalal al-Din Rumi

Community News

Imam Warith Deen Muhammad Speaks on "Survival in the 80s"

Nahid Khan, Scarborough

Imam Warith Deen Muhammad of the three million strong World Community of al-Islam in the West spoke on "Survival of Islam in North America in the 80's" on May 9th at the university of Toronto's Faculty of Education building to about 150 people, predominantly Muslim.

In his 1½ hour long speech, Imam Muhammad tackled the social issues that Muslims must face. He explained that American society has failed, and that is because the church has failed. It is the duty of Muslims to present Islam as the only viable way of life for humanity. It is the ideology for world reform, teaches freedom and social liberation and verifies science.

The Imam said that Muslims have fallen into the cultural fad-trap of Western society, and have lost their sense of mission, purpose and reality. He did not remain on the rather depressing subject of the weakness of the Muslim world but had a rather optimistic view of the future. The Imam said that Islam was revealed to become dominant even though the polytheists and atheists might detest it, and this is possible through Allah.

Muslims have a global mission-Islam is not something we must hide. Muslims must spread the message of social justice, which is better than Marxism, and of freedom that is better than democracy. Imam Muhammad presented the American-born Muslim point of view when he said that Muslims from other countries should not come to America to exploit American Muslims in their lobby against Israel-because they will support all legitimate Muslim claims without having to be told.

Preceding Imam Muahmmad's speech, Br. Abdullah Sabree gave a short speech on survival and the problems Muslims are up against, dealing mainly with family problems and the Muslim community. He spoke of leadership and how leaders succeed, contrasting moral leaders such as Marcus Garvey (ablack American leader of the 1920s) and Imam Muhammad with todays corrupt leaders who survive and succeed through their finances and immorality, and their knowledge of the loopholes of the legal system.

Bromley Armstrong of the Human Rights Commission and Ontario Labour Relations Board gave a short address on the problems of racism faced by minorities, specifically Black Canadians. He brought to the audiences' attention the fact that the Canadian press tries to select their own leaders and 'pushes' self-appointed leaders. The Toronto Life magazine even went so far as to condemn the Human Rights Commission, feeling that the minorities have 'too many rights' (in other words, they are becoming too 'uppitty). Armstrong reminded the audience that only Nova Scotia has an equal opportunity programme with regard to the minorities.

Unfortunately the programme and the speakers ignored the observance of the Maghrib prayer. A large portion of the audience, however, left to fulfill their obligation to their Creator; evidence that Islam will continue and survive in the '80s. □

A MATTER OF PERSPECTIVES

Mohtasib, Don Mills

Council of Muslim Communities of Canada, as reported in the Globe & Mail, had its theme for their meeting in Windsor on Islamic education. However the Globe correspondant reported earlier the plans for Islam Canada College on the lines of Upper Canada College where Mr. Kadri's son studies; and also reported efforts by Dr. Sahin & Mr. Kadri to convince Arabs for money!

What the elders of CMCC deliberated is not yet known but the professed aims are clouded by sustained efforts to draw up **Arab Money** - rather than defining problems and arriving at solutions based upon own sources. It is humiliating to act as beggers from the very on set. The beginnings must be indigenous and we should stand on our own legs. Any one can function on Arab money ! and prosper!

A visit on any Sunday between 9.30 & 12.30 a.m. to Thomes L. Kennedy School (Hy.5 & Hy.10) Mississauga will be inspiring as to how a group of dedicated ladies and gentlemen are working, without rewards and media publicity with devotion towards Islamic education of their children and with their own sources - without **Arab money!**

A college of the type of Upper Canada College will be of no help except to a few previliged ones besides creating difficulties for students in their efforts to assimiliate in the Canadian Society.(If the aim is not to fit the children in the Canadian society and the stress is on Islamic education only then Pakistan is about to open schools/Colleges for overseas immigrants - why not send them there?)

Globe correspondent did not touch upon the dilemmas of Canadian Muslims - particularly from Indo-Pak sub-continent who are baffled by 'regional stamps' on Islamic practices at variance with their own by muslims of other countries - and even from their Kith & Kin who had migrated during colonial era from Africa, West Indies, Guyana etc.

Pakistani and Indian Muslims carry heavy burden of Pagan Indian traditions of a cast ridden society. UnIslamic practices in their daily lives continue as social customs. Most have assumed a garb of Islam. In north west, Budhist practices have crept in. Adjustments to Canadian life, apparently, is easier by Muslims from every other country. Consequentcy sub continental Muslims are more vocal in expressing their worries and remain disturbed. Their anxieties are not only from the Canadian Society but also from exposure to fellow muslims from other countries.

The problem exists within 'the state of mind' of sub continental muslims as to the correct version of Islam. Theirs or of others (e.g. Arabs, Iranian, Croations,Turks etc.) is the main issue which agitates their minds the simplicity and beauty of the "Original" and "Raw" Islam as enunciated by the Quran and the Prophet and unencumbered by later political events is too baffling and some how is not appealing - hence recourse to hair splitting theology, dogmatism, trivia and complications of every kind. Sub continental divisions, sectarian hatreds and divisiveness have been ferried across oceans and are being transplanted here with evanglical fervour. Quiet discrimination of a strange kind is practiced. Outside our 'homes' we plead for equal opportunities and elimination of discrimination but practice the worst kind amongst ourselves. Canada offers a unique challenge to be free from oppressions of all kinds as practiced in most of the Islamic countries where in slight variation in some trivial interpretation or free thinking may bring down the wrath of the governments. Here in Canada we could find and discover the real face of Islam totally unburdended by centuries of 'chaff' gathered over its beautiful face and unencumbered by narrow minded bigotory of the semi-educated 'mullahs'. Islam has to be freed from it 'medieval bondage' a term used by Maulana Azad.

Muslims should rejoice at this opportunity and enter into a dialogue for unity. We keep quoting the Quranic Verse:

واعتصموا بحبل الله جميعا ولا تفرقوا

Hold fast to the rope of Allah & do not involve yourselves in differences leading to sectarian tendencies.

And yet we all practice what Allah has forbidden in no uncertain terms. A casual visit to various gatherings, prayer meetings and mosques will clearly reveal as to how divided we are! Is there no way to have a unified Ummah here in Canada at least? It can be achieved if we lay stress on basics of the faith & leave the trivialities of political uphesvals of centuries alone. Down to earth worries of Muslims? in particular of sub-continental muslims are **two fold:** Childrens education in Islamic practices and marriages of daughters. Sons are considered no worry! The former can best be achieved by parents within their own families by personal conduct and example. Similarly Islamic education can also be imparted by the parents. Trouble arises when parents don't lead ther own lives according to the tents of Islam while expect the community to take care of this aspect. Their own knowledge is also scanty and may be superficial. Parents require reformation and education first as a first step towards the education of children.

Dialogue, quoted in the Globe, of the girls clearly indicates lack of communication between parents and their children.

Marriages are a social & community problem and exists in the sub continent as well. The day a girl is born parents are worried about prospects of her marriage. It is not peculiar to Canada. According to Quran:

[illegible]

A faith in Allah is to be developed. A well-knit united community is an answer provided double standards are not practicd. Parents should become practicing Muslims and bring up their children as practicing muslims - all is bound to be well. Allah will look after every aspect.

□

PASSPORT FEE INCREASE

The Department of External Affairs announced today an increase in the fee for a Canadian passport to $20.00 to become effective June 9, 1980.

The Passport Office is a financially self-sustaining operation dependent on fee revenue to maintain the service of issuing passports to the travelling public. The fee was last increased in April 1976. In the intervening four year period, the cost of producing a passport in terms of material and labour has risen substantially as have many other comodities and services. During the same period, when the demand for passports increased, the quality and responsiveness of the passport service improved primarily due to the establishment of additional Regional Passport Offices across the country where applicants are offered personalized service. □

Religion as an alternative ideology

Toronto: Religion as an alternative ideology was the theme of a seminar at the College of Education Building on Wednesday May 7, 80. The seminar, organised by the Unification Church of Canada and the Canadian Unity & Freedom Federation attracted a large and enthusiastic audience, most of them from the University.

Two separate panels were conducted in the afternoon discussing the Soviet invasion of Afghanistan and confronting communist ideology with religious ideology. Prof. Gary Cooper of York University outlined the historical pattern of superpower games with particular reference to Soviet penetration in Afghanistan. Alan Wilding, President of Canadian Unity and freedom federation spoke about religion as the alternate ideology and Zafar Bangash discussed the power of Islamic faith in challanging Soviet invasion and occupation of Afghanistan.

A lively question and answer session followed. □

PIA APPOINTS - TORONTO AIRPORT CO-ORDINATOR

Mr. Iqbal Rizvi has been appointed in the capacity of Airport Co-ordinator to provide general assistance to the public in facilitating them further at Toronto for their onward journey by Pakistan International.

Mr. Rizvi can be contacted at 364-1375/76/77 at PIA office for any assistance required. □

Fortnightly
AL-HILAL

338 Hollyberry Trail,
Willowdale, Ontario,
Canada M2H 2P6

(416)493-4374

VOL.9, NO.6

MAY 31, 1980

الہلال

ٹورونٹو کینیڈا

ہم نے افغان مجاہدین کو وفد میں شامل کر کے ثابت کر دیا کہ ہم پوری طرح ان کے ساتھ ہیں۔ قطب زادہ

کابل کی کٹھ پتلی حکومت کے وفد کی شرکت کا سوال ہی پیدا نہیں ہوتا

افغانستان کے عوام کو اپنی مرضی سے حکومت تشکیل دینے کا حق دیا جائے۔ شہزادہ سعود الفیصل

روسی فوجیں نکل جائیں، افغانستان کو آزاد و خود مختار ملک بنایا جائے۔ جنرل ضیاء الحق

غفار خاں کی صحت بہتر ہو رہی ہے

ہاکی ٹیم کا دورۂ کینیا ملتوی ہو گیا

بھارت وعدہ فراموش ہے

Now minor offences no longer create major problems.

۱۳ مارچ سے لاگو ہونے والا ایک نیا قانون جو
چھوٹی خلاف ورزیوں سے جلد اور آسانی سے نمٹنے میں مدد کرے گا

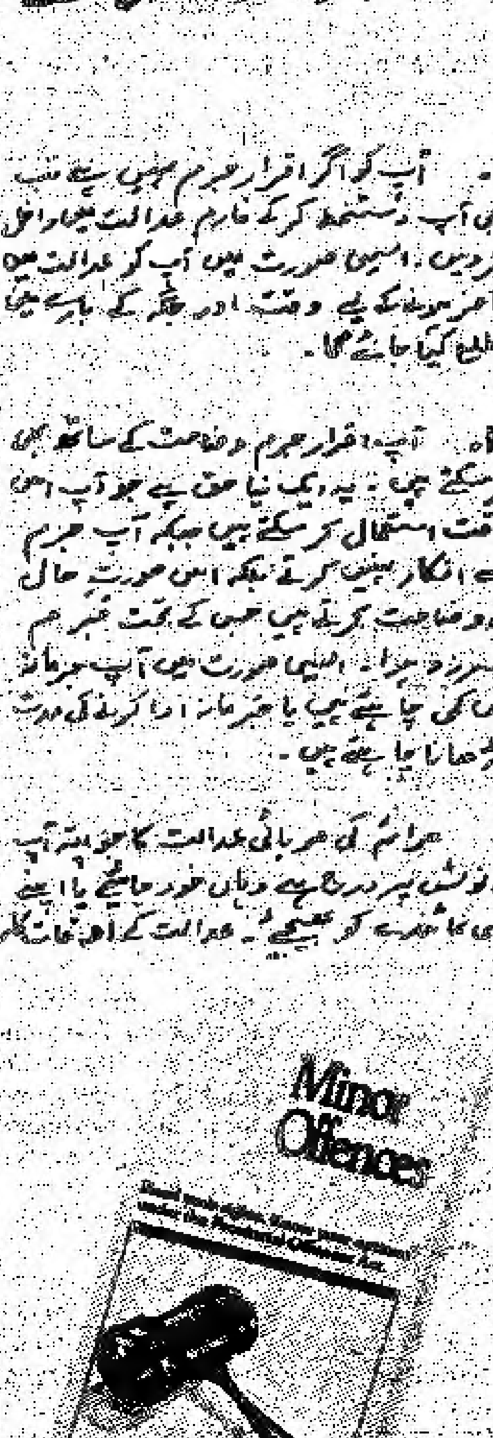
چھوٹے جرائم کا قانون سادہ کس طرح ہے؟

نیا قانون کیسے کام کرتا ہے؟

کونسے جرائم اس قانون کے ضمن میں آتے ہیں؟

ہماری اور کیا ذمہ داریاں ہیں؟

Provincial Offences Information,
Queen's Park, Toronto.



R. Roy McMurtry,
Attorney General

William Davis, Premier

Ontario

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ایرانی سفارت خانے پر قبضہ کرنیوالے گروہ کا سرغنہ ابھی تک مفرور ہے

برطانوی پولیس کی کرم حم کرده خودکار مسلح افراد دیار ہو گئے تھے سب کے سب عرب ... گروہ کے افسر ... جنوبی عراق سے آئے تھے

کارروائی بےسرعت سے کی گئی

لیٹے ہوئے شخص کو مار کر گولی ماری

دوسرا یرغمالی کارروائی میں مارا گیا





ایرانی سفارت خانہ ... کی لاش عمارت سے باہر لائی جا رہی ہے



برطانوی وزیر خارجہ ... سفارت خانہ پر ... کی کامیابی پر خوشی ...

اسلامی انقلاب کے بعد ایران کی معیشت کو زبردست سنبھالا ملا ہے

سامراج دوستی کے خاتمہ اور دنیا بھر کی اسلامی تحریکوں کا لازوال فکری سرمایہ ہیں، آیت اللہ محمد علی شیرازی

(... خود ... جیسا ... اور ... پاکستانی نوجوان مفکر پوری دنیا پر اسلام کا انقلابی پرچم لہرا دینگے)



ایران کے وزیر خارجہ جناب صادق قطب زادہ صدر جنرل محمد ضیاء الحق کی ملاقات ...

ہمیں قرآن اور اسوۂ رسولؐ کی بنیاد پر متحد ہو جانا چاہیے

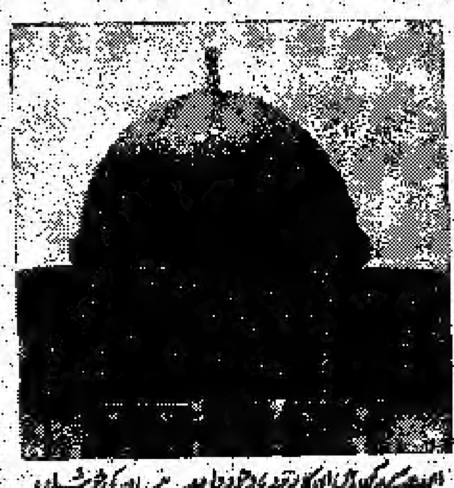
اجتماعی دفاع ... نقطۂ نظر کی یگانگت اور وسائل کا مربوط استعمال ...

ہمیں اسلامی ورثے اور ملی تشخص کو محفوظ کرنے کی بھرپور کوشش کرنی چاہیے

صدر ضیاء الحق کا عہد ۔ ۸ کروڑ پاکستانیوں کی ترجمانی

ہم فلسطینی بھائیوں کے حقوق کی جدوجہد اس وقت تک جاری رکھیں گے

جب تک انکے شانہ بشانہ مسجد الاقصیٰ میں نماز شکرانہ ادا نہیں کر لیتے



اسلامی ممالک سے دوستی ہماری روح اور ایمان کا حصہ ہے۔ مسلمان جسد واحد ہیں، ان کا غم اور خوشیاں مشترک ہیں

پاکستان اور بنگلہ دیش کے درمیان تعلیمی و ثقافتی سمجھوتہ جلد ہو جائے گا

دونوں ممالک ... کے پروگراموں کا تبادلہ کریں گے ۔ واپسی پر ... کا بیان

ویسٹ انڈیز کی ٹیم ۳ نومبر کو پاکستان پہنچے گی۔ نور خان

دو ماہ کے دورے میں چار ٹیسٹ ۵ ون ڈے میچ اور تین ایک روزہ میچ کھیلے جائیں گے

۶۶ سال بعد مارشل لا اٹھا لیا گیا

سعودی عرب نے غیر مسلم غیر ملکی ورکرز کے داخلے پر پابندی لگا دی

تمام سفارت خانوں کو ہدایات جاری کر دی گئیں، بیرونی کارکنوں کی تعداد میں کمی کا حکم



صدر جنرل محمد ضیاء الحق اپنی اہلیہ کے ساتھ بیجنگ میں ماؤزے تنگ ... سے بات چیت کر رہے ہیں۔

مختصر مختصر اشتہارات

ضرورت رشتہ

۲۸ سالہ پاکستانی مسلم نوجوان امریکن کارڈ ہولڈر، الیکٹریکل انجینئر، مقیم کیلی فورنیا کے لیے تعلیم یافتہ، خوبصورت، خوب سیرت ۱۹ تا ۲۵ سالہ دوشیزہ کا رشتہ درکار ہے۔

ZAFAR
C/O CRESCENT

•

حیدرآباد کی ارسٹوکریٹ فیملی سے تعلق رکھنے والے، کراچی کے ۲۵ سالہ سنت الجماعت سید لڑکے کیلئے فوری رشتہ مطلوب ہے۔ فون کیجیے:

(416) 368-3523

•

نوٹ

قارئین نوٹ فرمالیں کہ اس اخبار کا گذشتہ شمارہ حسب ذیل تاریخ کو ڈاک کے حوالے کیا گیا تھا۔ اگر آپ کو اخبار دیر سے ملتا ہو تو اپنے علاقے کے پوسٹ آفس سے شکایت کیجیے۔

16 V 1980

(مختصر اشتہارات کا معاوضہ فی سطر ... ڈالر۔ پیشگی ادائیگی ضروری ہے)

حرفِ ناتمام

ہارون الرشید

وہ اپنی خواہشوں کی طرح بے قابو نہیں ہوا

یہ ایک درویش کی کہانی ہے۔

وہ ایک عام سا درباری تھا جس پر بادشاہ کی نظرِ عنایت پڑی تھی جس سے وہ ایک عام سا آدمی ۔۔۔ بادشاہ کی جادوگری تھی جس سے امیروں کی منفرد ۔۔۔ دیکھا جو کرشاہی کی تقریب دوسروں کی خوبیاں ۔۔۔ خوب پہچانتی ہے۔ اور وہ جوتے ہی عنایات کرنے اور پامال کرنے والے سرد دیتے لے لیتے ہیں۔

بادشاہ درباری سے خوش ہوا تو پوچھا کہ مانگو کیا مانگتے ہو۔ درباری نے عرض کیا حضور کی سلطنت میں کچھ زمین چاہتا ہوں جہاں میرے لئے ۔۔۔ درختوں کا سایہ اور پھل میرے ہوں اور جہاں ۔۔۔ میرے لئے دودھ، گوشت اور سواری ۔۔۔ پالنے والا ۔۔۔ بادشاہ ۔۔۔ خواہشوں کو ۔۔۔ ایسی سر بلند ہوں ۔۔۔ بادشاہ نے یہ درخواست قبول کی۔ اس نے حکم دیا کہ شام کا سورج ڈوبنے سے پہلے وہ زمین کے جتنے بڑے حصے کا چکر لگا لے وہ اس کا مالک ہو گا۔ وہاں کے باغات اس کے ہوں گے اور سب ۔۔۔

وہ سب ایک جگہ جمع ہوئے جہاں کھیتوں کا سبزہ اور درختوں کے جھنڈ ۔۔۔ کی یاد گری تھی۔ ۔۔۔ درباری کا دل ۔۔۔ اس کی آنکھیں ۔۔۔ تھیں اور اس کے ۔۔۔ شاہ کا اشارہ پاتے ہی اس نے

عالیشان حویلی بنانے اور مصاحبوں کے درمیان ۔۔۔ [illegible]

وہ بھاگتا رہا ۔۔۔ [illegible]

وہ تھک گئے تھے، مگر بار اس نے دل سے یک ۔۔۔ اور جب وہ ایک سرسبز کھیت سے جس کے خوشے بے نیازی اور مسرت سے ۔۔۔ دوسرے کھیت تک پہنچا ۔۔۔ [illegible] وہ تنہا ۔۔۔

پاؤں زخمی تھے اور لہو انگلیوں سے پھوٹ رہا تھا۔ تب اس نے اپنے قدموں سے کہا عمر بھر تم نے ایک بے سروپا شخص کا بوجھ اٹھایا ہے۔ اے میرے پیارے قدمو! بھاگے ہی رہو کہ اب تم ہر ایک ایسے آدمی کا سہارا بنو گے ۔۔۔ [illegible]

سورج کی روشنی ۔۔۔ [illegible] بس ایک ہیبت ساز خواب باقی تھا۔ حویلی، گھوڑے، مصاحب، کھیت، چراگاہیں، باغ اور پرندے۔ تب وہ اپنے خواب سے چونکا ۔۔۔ [illegible] بادشاہ، اس کے درباری اور ۔۔۔ [illegible]

وہ چلتے پڑا اور سر پٹ بھاگنے لگا ۔۔۔ اپنی پوری ۔۔۔

[illegible] ۔۔۔ یہ ایک آدمی کی کہانی ہے۔ مگر یہ کہانی ۔۔۔ [illegible]

آموختہ

[illegible]

محفلِ شعروسخن

(اشعار بہ اعتبارِ عنوان)

پارسائی و رندی

پارسائی کی جواں مرگی نہ پوچھ
توبہ کرنی تھی کہ بدلی چھا گئی
— اختر شیرانی

نہ لٹا کوئی غارتِ ایماں
رہ گئی شرم پارسائی کی
— [illegible]

پارسائی کیسی! اے زاہد بتوں کے عشق میں
ہیچ اس کا شکر کرتا ہوں کہ ایماں رہ گیا
— تسلیم لکھنوی

[illegible]
پارسائی کی پارسائی ۔۔۔
— جوش ملسیانی

پارسائی ۔۔۔ جوانی ۔۔۔
[illegible]
— [illegible]

۔۔۔ گا تجھے زاہد اس آفت دیں کو
[illegible] دماغ میں ہے تیرے پارسائی کا
— سودا

قدم رکھنا سنبھل کے محفلِ رنداں میں اے زاہد!
یہاں پگڑی اچھلتی ہے اسے میخانہ کہتے ہیں
— [illegible]

بندہ تو جنت میں جا بھی چکے
واعظ محترم رہ گئے
— فنا کانپوری

واعظو! اب جام سے لب سے جدائی ہو چکی
میکدہ میں رہ گئے مجھ سے پارسائی ہو چکی
— [illegible] لکھنوی

[illegible]
— [illegible]

[illegible]
رندوں نے کائنات کو میخانہ کر دیا
— جوش ملیح آبادی

غزل

احمد خاطب صدیقی

[illegible] وہ مکیں، وہ مکاں [illegible]، ساری سمندر گر میاں یاد ہیں
دوستوں کے فقط نام ہی [illegible] نہیں، ان کے انداز و دلچسپیاں یاد ہیں

گو بچھڑ کر بہت دور میں آ گیا، پھر بھی اے شہرِ دلدار کے ساکنو!
وہ مکاں، ان کے در اور دیوار یاد ہیں، صحن و دالان اور کھڑکیاں یاد ہیں

شہرِ خوباں سے گئے ہوئے دوستو! تلخیاں سب وہیں چھوڑ آیا ہوں میں
اقربا کے ستم گرچہ بے شک تھے، غم گساروں کی ہمدردیاں یاد ہیں

زندگی کا سفر ختم ہونے کو ہے، اے مسافر! تمہارا بہت شکریہ!
یہ ممکن ہے کہ پھر مل نہ پائیں کبھی، پر تمہاری سبھی نیکیاں یاد ہیں

ان سے بچھڑے ہوئے مدتیں ہو گئیں، نامہ و جام کے سلسلے بند ہیں
یاد ہیں ان کی ہم نے غزل بھی کہی لیکن احباب کو ہم کہاں یاد ہیں

اس تعارف کو خاطب بھلا کیا کہیں؟ دوستوں سے بہت حسنِ ظن ہے مگر
ان کی نظروں کا مرزا ۔۔۔ سب تکلف ۔۔۔ گماں یاد ہیں



عُنیزہ احمد (اسکاربرو) عمر سات ماہ



حماد بن شریف (ٹورانٹو) پہلی سالگرہ پر

پندرہ روزہ
الہلال
سوئٹزرلینڈ

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

سن رکھو کہ جو اللہ کے دوست ہیں ان کو نہ کچھ خوف ہوگا اور نہ وہ غمگین ہوں گے۔

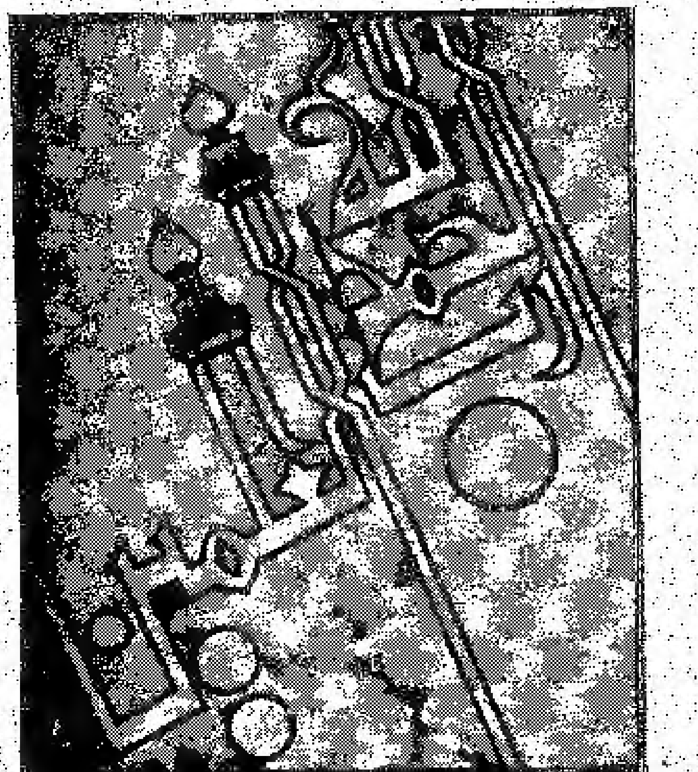
مسئلہ کشمیر کا تذکرہ

اسلامی وزرائے خارجہ کی گزشتہ کانفرنس کے موقع پر اس بات کو شدت سے محسوس کیا گیا تھا کہ اس میں عالم اسلام کو درپیش تمام بنیادی سیاسی مسائل کے بارے میں دلچسپی کا اظہار کیا گیا لیکن جموں و کشمیر کے مسلمانوں کے حق خود ارادیت کا کانفرنس کی پوری کارروائی میں کہیں ذکر تک نہ کیا گیا۔ بےحرمتی قرآن وجہ سے اور بھی زیادہ تکلیف دہ تھا کہ یہ کانفرنس پاکستان میں منعقد ہوئی جو ۳۳ برس سے مسلمانان کشمیر کے حقوق کی بازیابی کی جد وجہد میں براہ راست مشغول رہا ہے۔ بہرحال یہ بات بڑی حد تک اطمینان بخش ہے کہ صدر ضیاء الحق نے گیارہویں کانفرنس کا افتتاح کرتے ہوئے عالم اسلام کو اس بھولے بسرے مسئلے کی طرف مناسب انداز میں متوجہ کیا ہے۔ اب ہم یہ توقع رکھتے ہیں کہ وزرائے خارجہ اپنے اعلامیہ میں بھی دنیا کے دوسرے حریت پسند مسلمانوں کے ساتھ ساتھ کشمیری عوام سے بھی یکجہتی کا اعلان کریں گے۔ ہر چند کہ خود پاکستان کی بعض سابقہ حکومتوں نے مسئلہ کشمیر کے بارے میں اس سرگرمی کا مظاہرہ نہیں کیا جس کا یہ مسئلہ مستحق ہے تاہم اس سے معاملے کی اہمیت میں کوئی فرق نہیں پڑا۔ ہمارے نزدیک کشمیر کا مسئلہ اپنی نوعیت کے لحاظ سے مسئلہ فلسطین سے کچھ زیادہ مختلف نہیں ہے اور دونوں علاقوں میں حق خود ارادیت سے محروم ہونے والے مسلمانوں کی تعداد بھی کم و بیش برابر ہے۔ فلسطینی عوام کے حقوق کے ساتھ ہی چونکہ قبلۂ اول کی بازیابی کا مسئلہ بھی وابستہ ہو گیا ہے اس لئے یہ مسئلہ یقیناً مسلمانان عالم کے لیے جذباتی لحاظ سے زیادہ اہمیت رکھتا ہے لیکن اس کا مطلب یہ نہیں کہ کشمیر کے مسلمانوں کے حقوق کو یکسر نظر انداز کر دیا جائے اور یہ بات طے ہے کہ کشمیر کے معاملے میں بھی اقوام متحدہ کی قراردادوں کی جس طرح تحقیر کی گئی ہے اس کے بعد اب اس کے سوا کوئی چارہ نہیں کہ اسلامی ممالک اپنے طور پر اس مسئلہ کو منصفانہ بنیادوں پر حل کرانے کی کوشش کریں۔

اندیشوں اور وسوسوں کی زنجیریں کاٹ دیجئے

مشیر امور خارجہ جناب آغا شاہی نے اسلامی وزرائے خارجہ کانفرنس کا صدر منتخب ہونے کے بعد اپنی تقریر میں احیائے اسلام کی ابھرتی ہوئی عالمی تحریک کو بجا طور پر ایک ایسی قوت قرار دیا ہے جس کی بدولت اسلامی کانفرنس کی تنظیم نہ صرف مسلم ممالک کے عوام کو ترقی اور خوشحالی سے ہمکنار کر سکتی ہے بلکہ قرآن مجید کے ابدی اصولوں کے مطابق عدل و مساوات کی بنیاد پر عالمی امن کا ڈھانچہ کھڑا کر سکتی ہے۔ ہمارے خیال میں خود اسلامی کانفرنس کی تنظیم مسلمانان عالم کے ابھرتے ہوئے شعور کا نتیجہ ہے کہ ہمیں اگر امن و آسائش کی زندگی بسر کرنی ہے اور دنیا کی دوسری قوموں کو بھی طاغوتی نظاموں کی پیدا کردہ ناانصافیوں اور ظلم و عدوان سے نجات کی راہ دکھانی ہے تو اپنی سیاست، اپنی معیشت اور اپنی معاشرت کو قرآن و سنت کی ابدی ہدایت کے مطابق از سر نو تعمیر کرنا ہوگا۔ چنانچہ ۱۹۶۹ء میں جب اسلامی ملکوں کے سربراہ پہلی بار رباط میں جمع ہوئے تھے تو انہوں نے یہ عہد کیا تھا کہ وہ اسلام کو صرف اپنے باہمی ربط و تعاون کی بنیاد بنائیں گے بلکہ ہر مسلم ملک اپنی جگہ اجتماعی زندگی کو اسلامی تعلیمات کے سانچے میں ڈھالنے کی کوشش کرے گا۔ یہ اعلان ان لوگوں کے لئے بہت حوصلہ افزا تھا جو ایک مدت سے مسلمانوں کو اس کی راہ گم گشتہ پر واپس لانے کی جد و جہد کر رہے تھے مگر سیاسی اقتدار و اختیار سے محرومی کے باعث اپنی تمناؤں کو عملی صورت دینے سے قاصر چلے آتے تھے بلکہ اس وقت تک بیشتر اسلامی ممالک میں اسلامی نظام کے نفاذ کی کوششوں کو مزاحمت کا سامنا کرنا پڑ رہا تھا۔ اب وہ کیفیت نہیں ہے۔ الحمدللہ کہ احیائے اسلام کی تحریک کو اب سیاسی بازو بھی میسر آ گئے ہیں۔ لیکن اندیشوں اور وسوسوں اور مصلحتوں نے اب بھی عالم اسلام کے ارباب اختیار کے پیروں میں زنجیریں ڈال رکھی ہیں۔ اسلامی کانفرنسوں کو ان زنجیروں کے توڑنے کی کوشش کرنی چاہیئے اور اسلامی ممالک کو اللہ تعالیٰ کا یہ وعدہ یاد دلانا چاہیئے کہ اندیشوں اور ملال کو اپنے دلوں سے نکال کر اللہ پر پختہ ایمان رکھو تو تم غالب آنے والے ہو۔

بشکریہ جسارت کراچی



خط : انور انصاری

نعتِ رسولؐ

شریف شیوہ

تارِ نفس ہیں، دل ہیں، نظر ہیں، زباں ہیں آپ
ہر موجۂ حیات میں تحریکِ جاں ہیں آپ!

میری ہے کیا بساط کہ نعت نبیؐ لکھوں!
پہنچے گا کیا خیال وہاں تک جہاں ہیں آپ

روئے جہاں پہ آپ سے بکھرے ہیں خد و خال!
سو کی ہے ایک بات کہ جانِ جہاں ہیں آپ

شبنم، گلاب، تارا، دھنک، جھیل، ماہتاب
ہر ایک زاویے پہ تبسم فشاں ہیں آپ

تاریکیوں میں ڈوب چلی ہے نظر کی ناؤ
فانوسِ دل کا بجھنے لگا ہے کہاں ہیں آپ

نزدیک اس قدر کہ رگِ جاں سے بھی قریب
دوری کا حال یہ کہ سرِ لامکاں ہیں آپ

دوزخ کا خوف ہے نہ خطر پلصراط کا!
نازاں میں اس پہ ہوں کہ مرے پاسباں ہیں آپ

چہرہ اتر کے رہ گیا محشر کی دھوپ کا!
کملی کی چھاؤں ہے کہ خود ابرِ رواں ہیں آپ

منکر نکیر پوچھ رہے ہیں نہ جانے کیا
میری نظر ہے آپ پہ وردِ زباں ہیں آپ

انساں تو کیا فرشتے بھی کرتے ہیں رشک اب
شیوہ پہ اپنے آج بڑے مہرباں ہیں آپ

زیر بصیرت

میاں عبدالرشید

مرد اور عورت

قرآن پاک میں ارشاد ہے :-

"اور اس چیز کی آرزو نہ کرو جو اللہ نے تم (مردوں اور عورتوں) میں سے بعض کو بعض پر دی ہے" (۴:۳۲)

"مرد عورتوں پر اختیار رکھتے ہیں اس وجہ سے جو اللہ نے ان میں سے بعض کو بعض پر فضیلت دی ہے، نیز اس وجہ سے کہ وہ ان کے اخراجات برداشت کرتے ہیں۔" (۴:۳۴)

"عورتوں کے لئے (بھی) بعض ایسے ہی حقوق ہیں جو مردوں کو ان پر ہیں البتہ مردوں کو ان پر ایک درجہ حاصل ہے۔" (۲:۲۲۸)

"وہ (عورتیں) تمہارے لئے لباس ہیں اور تم ان کے لئے لباس ہو۔"

لباس بدن کے لئے پردہ بھی ہے، اسے گرمی سردی سے بھی بچاتا ہے اور انسان کے لئے زینت بھی ہے۔ مذکر اور مؤنث حیات کی برتر اور کم تر صورتیں نہیں بلکہ زندگی کی دو مختلف اور تکمیلی صورتیں ہیں یعنی ان میں سے ہر ایک دوسری کی تکمیل کرتی ہے اور ہر ایک کو اپنی تکمیل کے لئے دوسری کی ضرورت ہے۔ چونکہ بچے کو پرورش کے دوران ماں کی محبت اور باپ کی حفاظت دونوں کی ضرورت ہوتی ہے، اس لئے عورت میں محبت، ہمدردی اور ایثار جیسے اوصاف رکھے گئے اور ساتھ ہی اس میں جلد متاثر ہونا یعنی انفعالیت بھی رکھ دی گئی ہے۔ دوسری طرف مردوں میں جسمانی مشقت برداشت کرنے، جذبات کی رو میں جلد نہ بہہ جانے اور تحمل اور خندہ پیشانی سے خطرات کا مقابلہ کرنے کی صلاحیتیں رکھی گئیں تاکہ ماں اور باپ دونوں مل کر بچے کے لئے محبت اور تحفظ کا وہ ماحول اور فضا مہیا کر سکیں جو اس کی پرورش اور کھاد سازی کے لئے ضروری ہے اس لئے مرد یا عورت میں سے کسی کو احساس کمتری میں مبتلا ہونے کی ضرورت نہیں۔ مردوں کو مرد ہونے پر فخر کرنا چاہئے اور عورتوں کو عورت ہونے پر۔ مردوں کو اپنے اندر مردانہ خواص جیسے شجاعت، تحمل، سخاوت، ظالموں کا مقابلہ، کمزوروں کی امداد وغیرہ پیدا کرنے چاہئیں اور عورتوں کو اپنے اندر حیا، ہمدردی اور ایثار جیسی خاصیتیں پیدا کرنی چاہئیں۔ مردوں کے لئے عورتوں کی سی صورتیں بنانا، عورتوں جیسا لباس پہننا، عورتوں جیسی چال ڈھال اختیار کرنا باعث ننگ ہے اسی طرح عورتوں کے لئے مردوں کی سی شکل و صورت بنانا باعث شرم ہے۔ حضور اکرمؐ نے مردوں کو ریشمی لباس پہننے سے منع فرمایا۔

القرآن

اللہ کی ناشکری سے بچو

لہٰذا تم کو چاہیئے کہ اللہ کی ناشکری سے بچو۔ امید ہے کہ اب تم شکر گزار بنو گے۔ اسے نبیؐ یاد کرو جب تم مومنوں سے کہہ رہے تھے — "کیا تمہارے لئے یہ بات کافی نہیں کہ اللہ تین ہزار فرشتے اتار کر تمہاری مدد کرے؟ بے شک، اگر تم صبر کرو اور خدا سے ڈرتے ہوئے کام کرو تو جس آن دشمن تمہارے اوپر چڑھ آئیں گے۔ اسی آن تمہارا رب (تین ہزار نہیں) پانچ ہزار صاحب نشان فرشتوں سے تمہاری مدد کرے گا — یہ بات اللہ نے تمہیں اس لئے بتا دی ہے کہ تم خوش ہو جاؤ۔ (آل عمران - ۱۲۳ - ۱۲۵)

السنۃ

ارباب حکومت کے پیچھے نہ پھرو

(حضرت ابو ہریرہؓ سے روایت ہے) رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: "اللہ سے پناہ مانگو جب الحزن سے" لوگوں نے پوچھا "یا رسول اللہ! جب الحزن کیا ہے؟" آپ نے فرمایا: "جہنم میں ایک وادی ہے۔ جس سے جہنم روزانہ چار سو بار پناہ مانگتی ہے۔ ایسے علماء جو اپنے اعمال کی نمائش کرتے پھرتے ہیں۔ دوسری روایت میں ہے کہ اللہ کے ہاں ناپسندیدہ ترین علماء وہ ہیں جو حکام وقت کی بارگاہوں کا طواف کرتے رہتے ہیں۔ محاربی کہتے ہیں کہ اس سے مراد ظالم ارباب حکومت ہیں۔ (مشکوٰۃ)



ایران کی انقلابی حکومت کا تختہ اُلٹنے کے لئے عراق کا منصوبہ

شاہ پور بختیار کو مہم کا لیڈر بنا دیا گیا ۔ مجھے انقلاب کے لئے ۴۰ لاکھ ڈالر چاہئیں : شاہ پور



پاکستان اور بنگلہ دیش جتنے قریب آج ہیں پہلے کبھی نہ تھے

دونوں ملکوں کے تعلقات مزید مستحکم ہوں گے ۔ تعاون بڑھایا جائے گا ۔ جسٹس ستار کا خصوصی انٹرویو

افغانستان اور دوسرے مسائل پر ہم پاکستان کے ہمنوا ہیں

بھارت سے مفاہمت چاہتے ہیں لیکن وہ مذاکرات کو طول دے کر ہمیں جھکانا چاہتا ہے

بنگلہ دیش وزراء خارجہ کانفرنس میں مثبت کردار ادا کرے گا ۔ ہم صدر ضیاء الحق کے دورے کے منتظر ہیں

بھارتی فوج کی نگرانی میں آسام کے ہزاروں مسلمانوں کو جبراً بنگلہ دیش میں دھکیلا جا رہا ہے

اسلامی اچھی نظر سے نہیں دیکھتی ۔

کابل جیل میں ۴ پاکستانیوں کو تنگ و تاریک کمرے میں رکھا گیا

انہیں ایذائیں پہنچائی گئیں : مختار حسن کا ٹی وی انٹرویو



روس کے خلاف مظاہرے میں

پاکستان زندہ باد ، ایران زندہ باد

خمینی زندہ باد کے نعرے لگائے جاتے رہیں

بیگم ضیاء کی زمین

جعل سازی کے ذریعہ ہتھیالی

لاہور میں ایک شخص گرفتار

سعودی عرب پاکستانی باشندوں کو مرکزی محل کی اجازت دے چکا ہے

پندرہ روزہ

الہلال

ٹورانٹو ۔ کینیڈا

بیرونِ وطن پاکستانیوں کا ترجمان ۔ شمالی امریکہ میں اردو کا سب سے پہلا اور کثیر الاشاعت اخبار

۱۶ رجب ۱۴۰۰ھ ۔ ۳۱ مئی ۱۹۸۰ء

جلد : ۹
شمارہ : ۱۶

افغانستان کا واحد حل روسی فوجوں کی واپسی ہے : شطی

پاکستان پر مداخلت کا الزام غلط ہے ، اس نے صرف مہاجرین کو پناہ دی ہے : کانفرنس نے کمیٹی کو سالانہ رپورٹ

فلسطینی عوام کو ان کا حق دیا جائے ۔ اسرائیلی منصوبہ ناکام بنایا جائے

ایران کے خلاف امریکہ کی کارروائی ناقابل معافی ہے ۔ یہ ننگی جارحیت ہے

کانفرنس نے چار کمیٹیاں بنائیں ، سالانہ بجٹ منظور ، اسلامی بنک کے سرمایہ میں ۳ کروڑ ڈالر کے اضافہ کی اپیل

لیبیا نے پاکستانیوں کے اخراج کے تمام احکام واپس لے لئے

ویزا کی پابندیاں بھی اٹھا لی گئی ہیں ، وزیر خارجہ عبدالسلام طریقی کی صدر ضیاء کو یقین دہانی ،
لیبیا ہر خطرے کے مقابلے میں پاکستان کے دفاع کرنے میں مدد دے گا

امریکی چھاپہ مار تخریب کے لئے ایران میں اتار دیئے گئے ہیں : بنی صدر

خلیج میں ایرانی جہازوں پر امریکی ہیلی کاپٹروں کی پرواز

ایرانی فضائی حدود کی خلاف ورزی کرنے والے طیارے تعاقب پر بھاگ کھڑے ہوئے

پاکستان بڑی طاقتوں کی محاذ آرائی میں کسی کا آلہ کار نہیں بنے گا : صدر ضیاء

۱۹۵۹ء کے معاہدہ میں تبدیلی کرکے امریکہ کو جارحیت کی صورت میں پاکستان کی مدد کا پابند بنایا جانا چاہئے ، امریکی ٹیلیویژن سی بی ایس کو انٹرویو

پاکستان افغان مجاہدین کیلئے اسلحہ کی فراہمی کا ذریعہ نہیں بنے گا

تحفظ کی موثر و مستحکم ضمانتوں کے بغیر اضافی خطرات مول نہیں لے سکتے

